Jacob and Esau. Israel and Judah.

The story of Jacob and Esau is also a racial parable, in which Jacob represents the Hebrew and Esau the pure-blooded Aryan.

Genesis 25:25–27 says the following about Jacob and Esau: “And when the boys, Esau and Jacob, grew up, Esau became a farmer, but Jacob remained in the tents of men.” Esau symbolizes the ancient farming population of Palestine, who supported themselves through honest manual labor. Jacob symbolizes the merchants and usurers who shun all manual labor and live off the labor of others. Even back then, the Hebrews were averse to any physical labor; they engaged in trade and usury just as they do today. Verses 29–34 of the aforementioned chapter tell us how the Hebrews treated the Aryan population of Palestine. Esau, returning home from the fields tired and hungry, sells his birthright to Jacob for a bowl of lentils—that is, for something completely out of proportion to Esau’s birthright.

Jacob thus exploited Esau’s physical weakness to appropriate his birthright. In doing so, he acted like a true usurer and so-called cutthroat.

This story is, of course, not to be taken literally, but is to be understood as a parable, telling us that the Hebrews know how to exploit every weakness and predicament of an Aryan, of an Aryan people, and to gain advantage from it.

The fact that Jacob is a deceiver and usurer is already indicated by his name, for it means “deceiver.” In verse 23 of the aforementioned chapter, it says: “…the older will serve the younger.” This saying has indeed come to pass and been fulfilled, for today the Aryan peoples do indeed serve the anti-Aryans, the descendants of Jacob, the Hebrews. Esau, the elder, symbolizes the Aryan-Hebrews, who were there long before Jacob, the younger. Jacob—or the Hebrews—originated from the Hebrews (i.e., the Aryans) and only later came into possession of Palestine.

However, verse 40 of chapter 27 in the Book of Genesis states that the Aryans do not always have to serve the Hebrews. The relevant passage reads: “With your sword, Esau, you will sustain yourself, yet you will be a servant to Jacob. But it will come to pass that if you strive, you will once again make yourself a lord and shake off his yoke from your neck.” It is therefore also up to the Aryan peoples themselves to decide when they wish to escape the slavery of the Hebrews. Above all, this requires that they finally make the effort themselves to study the Bible more thoroughly, rather than merely learning from it what the Hebrews have inserted into it and what the Judeo-Christian priests—acting in accordance with the will of the

Hebrews and their god Jehovah—deem appropriate to preach to the people from the pulpits of the churches.

Just as the Hebrews still falsely refer to themselves today as “Ebrews”—descendants of Eber—so too do they falsely call themselves Israelites and Jews. As recorded in Genesis, chapter 32, verse 26, Jacob is said to have wrestled with Jehovah for an entire night. The struggle ended in the defeat of the God of Jacob. Thus, even gods fight the Hebrews in vain. Because Jacob was stronger than God in this wrestling match, Jacob received from Jehovah the name Israel, which is said to mean “he who wrestles with God.” The underlying message of this more than naive narrative is quite obvious. This story of Jacob’s struggle with God is meant to show where the Hebrews get their crooked hip from. Namely, during Jacob’s struggle with God, God—that is, Jehovah—is said to have dislocated Jacob’s hip. Unfortunately, the author of this wrestling story does not explain the origin of the Hebrews’ hooked noses, thick lips, flat feet, woolly hair, and the odor that we find so unpleasant. Essentially, however, this story was intended to equate the Hebrews with the Aryan peoples who had been settled in Palestine long before the Hebrews’ immigration there.

These Aryan peoples were the true Israelites, who had absolutely nothing in common with the Hebrews. The name Israel was a collective term for the Aryan peoples of Palestine—the pure-blooded descendants of the Ebrew-Aryans, the Arameans, the Hatti-Mitanni, and other Aryan peoples. Written and read in runes, the name Israel means: “I am the pure-blooded one, chosen by God.” The rune ᛁ = Is means “I,” the rune ᚱ = ra means “pure” and “race,” and the rune .ᛇ. = el means “light,” “knowledge,” “God,” and also “chosen.” Hence, the syllable “el” is also found in the word “elite,” which means “selection.”

The name Israel thus refers to the first, highest, pure-blooded, good, or divine people—that is, the sons of God in the racial sense, the Aryans—but not the Hebrews, the Aryans who fell away from God, the sons of Jehovah or El Shaddai. The fact that the bastardized descendants of Abraham were also expelled from Canaan is shown to us by the tradition of the ancient Egyptians, for according to it, the Hebrews—who were called Habiri by the Egyptians, i.e., “robbers,” came to Egypt from southern Arabia—that is, from the very place to which the oldest Aryan peoples of the Orient had expelled all racial bastards. The Hebrews’ incursion into Egypt took place around the year 2000 B.C.

The story of the migration of Jacob’s 12 sons does not, in fact, represent a historical event, but is an ancient, astral allegory.

This astral allegory was reworked into a historical

narrative by the Hebrews, who, as a mixed-race people, had no history of their own. The journey of Jacob's 12 sons represents the apparent course of the 12 zodiac signs toward the south. The south, the southern half of the Earth or the heavens, was symbolized by Egypt, which also lies to the south when viewed from Palestine.

The fact that the 12 sons of Jacob are merely symbols of the 12 zodiac signs is also evident from Jacob's blessing, in which they are equated with the zodiac signs. For example, Reuben corresponds to the zodiac sign of Aquarius, and Judah to the zodiac sign of Leo. The Great Year of the Sun begins in Aquarius; therefore, Reuben is called the firstborn. The zodiac sign of Judah is the highest; therefore, Judah became the leader of his brothers, but not Reuben, the firstborn, who, according to the ancient laws of the right of primogeniture, should actually have been the leader.

In Moses' blessing, too, the 12 tribes are associated with the 12 zodiac signs. The Hebrews who migrated to Egypt were referred to by the Egyptians as "the people without a name." A name denoted the distinctive characteristic of a race and also the origin of a people. Since the Hebrews were a mixed people, they had no name; they did not belong to any specific race and were therefore nameless and dishonorable—that is, without racial identity.

The Egyptians used the name "Habiri" to refer to the dishonorable, raceless Hebrews. Around 1400 B.C., the Egyptians once again expelled the Hebrews from their land. This is reported by Diodorus, fragm. lib. 34, as well as by the Egyptian historian Manetho. Diodorus says: "To rid the land of all people afflicted with leprosy and other diseases, the Egyptians drove these lepers across the border. The exiles then occupied the lands around Jerusalem."

Exodus 12:32 tells us that a great many common people were driven out of Egypt along with the Hebrews. The Homer scholar Apion, who lived around the year 60 B.C., wrote the same thing. Letters found in 1887 at Tel el-Amarna in Egypt—written by Canaanite city-kings to the pharaoh who, around 1400 B.C., also held suzerainty over Palestine—indicate that the Hebrews and the rabble expelled with them from Egypt invaded Palestine around that time. In the letters in question, the Canaanite city-kings ask the pharaoh for help against the invading Hebrews, who, as the documents state, intend to seize the city of Uru=Salem.

Around 1200 B.C., the Hebrews were already settled in the city of Jerusalem, which, like Jericho, had been among the first to fall into their hands. The province of Judah, whose capital was Jerusalem, was the first to come under Hebrew rule;

the Hebrews then gradually extended their rule to the other parts of Palestine, though they were never able to fully consolidate their control there. The peoples who had been settled in Palestine long before the Hebrews' immigration—the Canaanites, Philistines, Jebusites, Amorites, Hittites, etc., that is, the actual Israelites—had divided Palestine according to the order of the heavens, according to the 12 zodiac signs, the 12 houses of the Sun, into 12 provinces. The province of Judah corresponded to the House of the Sun, the zodiac sign of the Lion, which, as I have already shown, is represented by Judah in the Blessing of Jacob. The province of Judah was the highest-lying part of the country; this was also why it housed the country's greatest sanctuary, the Temple of the Sun, which was originally nothing more than a stone circle situated in a grove. Later, the Hebrews built a temple in its place for their god Jehovah = El Shaddai—or rather, had it built, since they were not capable of doing so themselves. The city took its name from the ancient Temple of the Sun (the stone circle), for Jerusalem, when read and written in runes, means "City of the Sun" and thus also "City of God."

I have already discussed the significance of the stone circles above. The inhabitants of the province of Judah, the Jews, originally had absolutely nothing in common with the Hebrews, who later also called themselves Jews.

It was only after the Hebrews had settled in the province of Judah and the indigenous population had largely been absorbed into their ranks that they, too, began to call themselves Jews. Along with the name "Jews," the Hebrews also adopted the ancient Jewish—that is, Israelite—scriptures, which they then reworked to suit their own purposes, thereby making themselves into Israelites and Jews. The fact that the Hebrews have nothing at all to do with the true Jews is also indicated by the word "Judah" itself, for it denotes the sun in the sign of Leo—that is, the God of the Aryans in the astral sense. The word "Jew" derives from the Aryan word "Gode" and means "the divine, the good," thus referring to the creatively active, racially pure people. The syllable "Ju" means "the first" or "the highest"; it is also contained in the word "Jul," which the Aryans—as well as the Germanic peoples and, even today, the Scandinavians—use to denote the winter solstice, with which the astronomical year begins. The word "Jul," when read in runes, consists of the rune ᛁ = I = J and the rune ᛚ = L. The former means "beginning," the latter means "light." The word "Jul" thus denotes the beginning of the increase in

light. This increase begins with the winter solstice, which we still celebrate today as Christmas. For the story of the Savior's birth is merely a parable of the birth of the sun at the winter solstice. I will return to this story of the birth in detail later. The sign of Leo, the house of the sun, is designated in the ancient Egyptian decan lists by the names Tet - Tat = Teut.

After the Hebrews' return from the Babylonian captivity, the priest Ezra, around 450 B.C., prohibited the Hebrews from further intermingling with non-Hebrews, since he had become acquainted in Babylon with the ancient Aryan racial laws of King Hammurabi. From these racial laws of King Hammurabi, who lived as early as 1,800 years before Moses, Ezra realized that indiscriminate racial intermingling must lead to the extinction of a people. To preserve the Hebrews, Ezra prohibited marriages between Hebrews and non-Hebrews; Hebrews married to women of other races were required to divorce them and marry Hebrew women instead. Even back then, the Hebrews must have possessed a physical type distinct from all other races. This type became even more pronounced later on, when the influx of foreign blood ceased as a result of the measure taken by Ezra to prohibit marriages with non-Hebrews.

The conflict and hostility of the Hebrews against the Aryan peoples of Canaan—who were settled particularly in the northern provinces, in Samaria and Galilee—never ceased to exist.

The inhabitants of these provinces, particularly those of the lowlands, belonged to the Hebrew people only politically, not racially. The Hebrews—or, as they later falsely called themselves, the Jews—were despised by the true Jews and all other true Israelites. This is particularly evident from the statement of the Israelite field commander Abner, who, as reported in 2 Samuel 3:8, exclaimed: "Am I a Jewish dog's head that I should do such evil?"

Just as we must distinguish between the Ebrews and the Hebrews, so too must we distinguish between the true Israelites, to whom the Jews belonged, and the Hebrews of that time who merely called themselves Israelites and Jews, as well as between the originally Israelite-Jewish and later Hebrew-Israelite-Jewish literature of the Bible. Only then can we correctly grasp the meaning of the Bible in racial terms.

The hostility of the true Israelite-Jews toward the Hebrew-Jews is also evident in the speeches of the Israelite prophets, who speak out in harsh terms against the Hebrew-Jews or Hebrew-Israelites.

The preceding remarks were necessary so that the reader can understand the racial meaning of the history of salvation. To understand its astral meaning, we must still examine the significance of the zodiac signs in the following chapter.